

Friday, February 25, 1966

Must Remain in
Transcription Room

So is it necessary to give a report on the west coast. It's still there. It was very good. I'm very happy to have been able to go. It was a little concentrated affair and - but things are growing and people are working and every once in a while of course they need this kind of a little bit of help of trying to reformulate, probably or to sometimes set them right or encourage them, whatever it may be. So I'm satisfied and in the meantime you also had a very good experience with Monday and Tuesday. Believe it or not I actually listened to the tapes. I must say though that the recording of it with all the terrible noises outside and noises inside and people coughing - that is a chore, and it tires me out a great deal and I have to listen, listen, listen and sometimes I cannot even find out who is speaking. So we have to do something about that. It is not entirely your fault but it is partly your fault because people who cough should never sit underneath the mikes to start with and then those who are wiggling and uneasy on their chair and cannot sit quiet also should not be under that mike - they should be on the periphery of the group. And then for yourself the attention that you can have and pay enough attention to being in the group and that every noise is recorded on that mike. Maybe it will get you a little bit more conscious. In any event we have to do something. We will try to take care of the noises outside because that of course you can't help and with the changeover at Madison Avenue is a northbound street now all the trucks have to take Lexington so the increase of that kind of ~~noise~~ traffic is much more than it used to be but - well we cannot

help that. So I played a little music in Seattle and in Berkeley or rather in Stamford. Stamford was interesting because I do not know if you're familiar with the university, there is what they call a "Dinklespiel" auditorium. Sounds marvelous whatever the "Dinkle" is, spiel that I know but the "Dinkle". In any event there it was as a rather large edifice and a podium and lights and a piano right in the center and so I had to mount up the dais - it made me think actually as if I was a composer or somebody you know. Sitting under those lights is not so nice and the rest of the audience is in dark so probably I stumbled a little bit on the stairs in getting up. In any event, I played a little. I don't think the recording was very good. It was a bit too low in volume and I don't know if it was worthwhile. At certain moments I felt very well in playing and you know that sometimes can happen - sometimes the atmosphere, sometimes one's own state can produce at certain times a possibility of really reaching a little bit different, almost I would say unnatural conditions in which one oneself also is taken up by it and then merges you might call that merging with an instrument. And it is very good to experience that because that's the kind of thing that one really should wish for all the time. Because if it is a question of consciousness it has to be available at any one time whenever you wish. It does not mean that you have to be acting you might say consciously. Surely not to the outside world and you also know that sometimes it is sinful to use energy of a higher form for ordinary affairs. (Now what is it. A: I have stomach trouble. Ah. Then you should sit in the back. Yes. All right.) I say sometimes it is sinful to use energy of a higher quality for ordinary affairs in ordinary life.

How one has to judge about that - it's in the beginning common sense, later on it is a judgment of ~~one's~~ one's I and then one doesn't have to worry too much about it because I can be at such a point of development be sufficiently discriminating, but nevertheless one has to keep it in mind that if there is any necessity and you might say if I requires it that then energy is available because it's the only meaning of omnipresence. Whenever that is and one calls on it, it has to be there. So when for instance in playing it is necessary to be at a certain level and one wishes it to be at that level and use whatever there is as a desire for further communication or expression of certain things within oneself that have to be expressed in a certain way, one has to be at that moment if one wishes in a conscious state. So when it does happen every once in a while perhaps as a result of an attempt, ~~sometimes~~ or sometimes accidentally it gives an experience that one then at that time knows how it ought to be and how one ought to be then in ordinary life also if there is a necessity for using that form of consciousness that energy and sometimes using that form of conscience. Well as I say there were a few moments like that in Stamford and I am very happy about that. Very often it is not immediately noticeable in music. Don't make a mistake about that because it does not mean that that kind of a product is the same as the person who produces it. I think I mentioned to you once when ~~Orge~~ Orage was out in Brewster where he came every once in a while we worked together and it was very amazing how Orage could actually do physical work without getting out of breath and there are still a few sections of the house that are associated with Orage and I asked him when we talked about this - wouldn't it

be nice - because there was a little bit of the house already built before I ever knew about Gurdjieff - I said wouldn't it be nice if I had known Gurdjieff how much better the house would be. He said Oh, no. Not the house, you would be better. And of course I've never forgotten that because the product does not necessarily have to be conscious. A product is still something that represents certain phenomena on earth and the lines and whatever is composing the product is still of this earth. It is a question of sometimes in that like an atmosphere something can reside which is of a different kind of a quality and it's very much the same as a person who might have a Kesdjanian or a soul body ~~xxxxxxxx~~ - that he in outside appearance is exactly like everybody else and it's only that he himself is living in a different part of himself not necessarily living in his body only but could live in Kesdjan and could live in ~~xxxxxxxx~~ soul, that then that person being conscious could manifest at certain times certain things by putting that what he manifests, putting something in that and then the content instead of being empty could then in itself as something that is of a different kind of a level of course affect other people who are sensitive to it. I want to explain that because when I now play then you might think that it's going to be a conscious something, not at all. ■ That what you will receive depends on you the way you can be and the way you can be open. I've said it several times that unless you're open, open in three different ways you remember as far as music is concerned, it will have very little meaning but if you can be open and then take it in and then if you possibly can digest it and make out of this threefoldness something for yourself which could have a very definite result on

you while you listen, then of course it could be quite beneficial. You might say it's the aim. I know also how far I fall short of that. Nobody has to tell me that. And many times I say there are many notes that fall under the piano. At the same time the attempt is there the same way ~~xxxx~~ as we get together with an attempt, an attempt on the part of ourselves to try to be here, to be. Not necessarily to be manifested in a certain form but to be with your being. Sometimes it may be your essence, sometimes a little bit more than essence. Something, a reality, something that is incomprehensible but the one characteristic of that is that it is unchangeable. This is infinity in finite form and that is what is exactly ~~wjxxxx~~ what should be put whenever there is any emptiness into something like a vessel as if ~~xx~~ one puts new wine in an old crock. I will give you my impression of Monday and Tuesday a little later. It's a large enough group so probably I don't have to repeat too much, surely not on Tuesday, maybe on Monday because I think we can profit maybe by some discussion of it and may be useful. But let me say one thing. I believe it is useful for you to be without me every once in a while. I'm planning to go back to the coast at the end of June. I'll be away then for four weeks. During that time you have vacation. The reason I mention this now is because you have to prepare for your vacation. There are not going to be any restrictions whatsoever on whatever activities you want to pursue. There's not going to be any arrangement that you have to have meetings. There's not an arrangement even if you do have some ~~xx~~ meetings that there has to be a tape. You're completely on your own and you have to assume that during that four weeks period I'm

dead and that you have to see what you as a group wants to do and who will take initiative, who will actually start or help each other to continue to help maintain work at a certain level if you possibly can as good a level, as honest a level and also that you now having that in mind try to think about it every once in a while - how will you be. Because it is a situation that you have to consider and this is one of the best ways of I would almost say of adjusting ~~to~~ yourselves to that ~~to~~ kind of a fact being in - having knowledge that during such a time that I will be away I will ~~will~~ enjoy myself. So I want to say this now early enough because the plans for your vacation may be dependent a little bit on what you want to do and it is that which at the present time is my plan and I hope I can fulfill it. So let's play a little bit first.

I want to say something about Monday and Tuesday. When you're all by yourself. In the first place don't try to imagine that it is necessary for everybody to talk at such meetings. I don't think there is time really and sometimes people are a little long winded so then there is no time for someone else. If you want to say something it depends on how you arrive. When you come to a meeting, particularly a meeting of that kind where a great deal is dependent on you and not on me when I happen to be there, you have to make a very special effort to come there in the proper kind of attitude. Almost I would say during the day if you have a meeting and it is a meeting

that is important because you want to talk about your life. About that what really concerns you, what is part of you. Then you have to come in a certain emotional posture. You have to realize that something is expected of you in order to help to keep the meeting at a certain level. At the proper time if you wish that you can contribute to it but also that you constantly have in mind that that is your aim even if you don't speak. And it is not necessary as I said that you speak but you have to maintain this for yourself so that all the time almost it is like ~~and~~ an atmosphere that is created by you. In wanting to make sure that that what is being said is not going to be too much of a waste of time. Time is at such a time precious. You must also learn how to formulate. It is very difficult and it takes a long time before you really can get the words out sufficiently so that everybody else can understand you and ~~you~~ that you are of course unclear about many things that is nothing to be astonished about. But there is still a little too much seesawing, a little too much going back and forth trying to catch the ball, throwing it from one person to another and there is very much an interest in what someone else does instead of telling what you know or what you have experienced. There is some of it without any doubt but for instance it is utter nonsense to ask someone to keep on asking how is this with you, what do you do in order to wake up, what is the proper attitude and how can I make an effort. And keep on talking even if one says that one has had some experiences which perhaps were a state of awareness or ~~or~~ perhaps even of being awake. In any event an attempt at trying to become conscious, it is sufficient. And if one says that I have for my own experience the idea

that I have experienced something a little different from my ordinary call it sleeping state if you like. Something that is now approaching the possibility of a further development if I only continue in that kind of an effort I know I'm on the right track. But don't ask, don't ask, what what what. You ask yourself. You work. With your work you will know. If you don't work you will never know. ~~If you don't work~~ And it doesn't make any difference if anyone tells you and don't insist on that. You work and then if you don't and you keep on talking my advice is to shut up. It's far better not to say anything at all just sit then and listen to see if you can get something from someone else and then maybe that other person saying certain things from his heart, not necessarily from his mind, but really as a proof of his experience, maybe you can profit by it to the extent that you want to work. No other profit is possible. What someone else tells as experience has no meaning for you whatsoever then only that it can help you to wish to work. You never take anything from someone else because that remains his own and yours that is your experience is undoubtedly colored by yourself and your personality. There are a few things that you didn't understand. In the first place there was a lot of discussion about tasks. There was also something I don't think you understand about I and about it. Let me say something about the tasks first. A task is something that I do having in mind a certain aim. I try by means of that to be with a task as conscious as I can be. ~~My~~ My aim for doing the task is to try to wake up. The waking up I'll explain that a little later what is meant by that. But in any event I try to become conscious,

something in ~~my~~ me tries to become conscious and the waking up is the aim and that is you might say the result. The result of a task is that I wake up. No more. Now together with this and parallel to it is your personality performing of course performing the task. The task has to be understood with your mind. It may involve an activity. It quite definitely involves an attitude of an emotional kind. All of this is your personality doing this task and that remains a task for the personality to do it in a prescribed manner. And it will have also a result. The performance of that task in ordinary life is the achievement of what you set out to do by means of the task. So if you understand it now there are two results. One is the result which has to do with I being awake. The other has to do with it - your personality fulfilling the task the way it ought to be done in accordance with certain rules which you have understood and which you are now using. The more the task is a little different from the usual way of behaviour in an unconscious state, the more chance there is that in your ordinary mind you are reminded that the task is for a certain purpose. This is your ordinary mind that tells you that. Because of this there is a possibility that that ordinary mind because of doing something a little extraordinary is by association reminded of the real purpose of the task. That is to wake up. And that at that time I try to make that what can be awake awake. Now let me explain that. With a certain something in my totality, sometimes in my heart, sometimes in my mind, I consider the wish and also the necessity and sometimes even the need that work on myself has to be done. A task is only a means for that. What do I mean by work on myself. It means that I try to have a certain

part of me become independent of me and then that little part tries to become objective to the rest of me. There's no more than that. This little bit of something that now is ~~is~~ you might say even separating but at least it is starting to function in a different way from my usual ordinary and sometimes extraordinary kind of a personality I am, is only there for the purpose of forming something that ultimately could become for me a guide. This I call the beginning of I. It is situated in a part of my brain that is still capable of trying to become objective you might say, not as yet spoiled by the rest of my mental functions and wherever it is located and whatever place it happens to be. It is helped in that kind of an effort by something of me that is a real desire. The real desire is a result of a state of myself in which I allow that what is now recognized by me as my life telling me that something has to be done. I call it sometimes magnetic center. Sometimes you can call it already the beginning of a conscience or the voice of God or a realization that life ~~is~~ as it is encased in the present time in your body and in your personality is not the proper function of that life to be. One can question these things and of course you don't have to agree with it. It doesn't matter if you argue but there is something in one and in each person who is to some extent not satisfied with the condition in which he lives or the way his behaviour is or whatever he considers his place not knowing where it is and is in doubt about it and where certain questions to ask about the purpose of his life. In such a person there is here and there, not necessarily all the time but some kind of a thought or some kind of a feeling which will not allow him to fall asleep. This is a condition which is necessary

for anyone who wants even to talk about work on himself. If we now call it magnetic center or the spark of life and the reason why it is interested to try to become free that is subject to another kind of a law. It is not a law that belongs to earth. It is a law that has to consider the facts of life as I know them on earth. And it is a law that comes from a different kind of a level and is not necessarily my own because my mind as it is now is not interested in such questions. There are a few things that are of interest and that more or less are related to that and they start in a certain part of my feeling center which is not as much spoiled. My feeling center in general is very much ~~xxx~~ spoiled by simply attending to ~~vibration~~s rates in my solar plexus and translating them into manifestations of the body but sometimes I say this touches me deeply - this is from my heart - this is not being able to be expressed in any form - this is what I really feel - I would die for this because that is really me. These are statements of an emotional kind and from that starts a wish to be free from whatever now one would call a bondage of earth. A freedom that means to set free that what is life in one and to have for that possibility of life a different kind of living quarters not necessarily any longer encased I called it, imprisoned by life as we know it now in the manifestations of the physical body. So that the freedom that I seek is for that what now cries for the possibility of being set free. This starts in one's real feeling a question of one's heart wanting then to try to make attempts to wake up. This feeds the possibility in my mind to try to separate as something that might take place, something that could then in separation function in two ways, at least in two ways, in

general an objective way and the rest, mental functions, subjective. Now this beginning of one's I only will grow when it has work to do and the work that is given to it is to let it develop by means of an observation process. For this little part of a mental capacity it means receiving impressions because that belongs to the mind, that is the depository of impressions. But now when the impressions are recorded in that part of the brain they have to remain pure as impressions. That is they have to be purely mental and nothing else. If then the impressions that I receive as an energy is free at the moment when I receive them from any kind of an interpretation I then have the full benefit of an impression and the energy as represented and helps then that part of my brain to start to develop because that means it can grow based on the energy it receives then. Sometimes it is compared as if that part of the brain has a relationship to one's subconscious. And perhaps it is not so far to understand that if by subconscious you have a certain idea of something that is not as yet sufficiently developed - it is not on the surface and it has to be brought up and to be made normal. I don't care how you will ~~and~~ want to call it but you cannot describe to this subconscious something that belongs to your ordinary mind. In the first place whenever an impression is received it has to be free from any kind of feeling energy. Therefore it has to be detached. It has to be non identified. It has to become impartial and in the second place you cannot ascribe to anything that has taken place in the objective faculty, development as an objective sense, anything that has to do with association because the trouble with one's ordinary mind is that it works by associative values and that leads it constantly astray.

By astray I mean that it leads it away from the moment and the associations all the time will take place in another section of time which for me is a concept and of course whatever is future and I have said many times anticipation or what is past and becomes memory is definitely a function of my unconscious mind but this particular objective part has to be free from it and for that reason it will only grow when that what is received as an impression is recorded at the moment when it happens. Now we don't have to go into detail about that but you must now look at this I as something that starts to develop into something. It is very difficult to describe into what it will have to grow. Because our means for a description of that is completely limited to the ordinary mind trying to think about how such an I ought to look. In the first place it has to be kept entirely separate from the mental functions of one's mind. It has to develop independently of that and it probably has to have certain attributes which we would like to define in terms of our ordinary mind describing it. For a little while it is quite all right because it is vague and one says it has to grow. That means it is still a couple of cells and it has to grow in development but then when one starts to say now it has to have certain functions, the one thing that I can ascribe to it is an understanding instead of knowledge. That is a knowledge free from association would become understanding for me. It also would mean that it has to have a very definite attitude towards that what it should ~~is~~ observe. So I say it is benevolent. It is a quality of an emotional kind which takes of course an interest in that what has to be observed as an object and at the same time it has to remain impartial. So I cannot say

that my future I has a heart and I cannot even say that it has a mind because I do not know what a mind is without associations. For the time being leave it completely vague. If you want to personify it, it's quite all right as something that is a substance taking on a certain form but what you must understand is that it has an influence. The influence of this I as it grows and it can only grow by means of many many times giving it the task to be observant - everything of (un) impartiality, everything of simultaneity takes place only in the I and not in a personality. I think on this point you're not clear. You constantly talk about being i partial. Who. Personality impartial? Impossible at the present time. Personality free from association, free from thoughts of the future or the past - impossible. It is only something that is created by one which as yet is not spoiled. Which then could develop in that purified manner and remain impartial and remain subject you might say. Object (for) ~~xim~~ almost I would say to that question of simultaneity, of the understanding of a moment and it is constantly this I that has to be impartial towards it. It ~~remainx~~ continues the way it lives on earth. It remains unconscious. It has it's own little feelings. It has a body also with desires of a certain kind. It is only I that starts to grow and when it is more and more full grown you can expect then the influence on it to take place. I project something of me as if outside and I call it I, the beginning. I hope it will grow by means of work on myself, on it. When it is full grown we'll assume this now, that it is growing, that it has already the possibility of wanting to do something regarding it because it has made it, it has created

it. It has you might say given it the vitality. It - something in me, my magnetic center has endowed it with a God-like quality and when I look at it from it - I becomes God for me and when it is sufficiently grown up, that is when it has some kind of a maybe form, but in any event substance and a force, power, an influence over it, it invites I to come back. This is the second step. This is when now I has the possibility of affecting it and it has at times the desire to be affected by I. I now with its particular attributes of impartiality, of the understanding of a moment, moves over towards it and starts to penetrate it and it, wishing it to penetrate, becomes more and more willing to be affected and in the first place I starts to affect the manifestations of the body because the original way by which I was built was because of observation of the physical body and the physical body now has to become open. Not your mind as yet - not your feeling center. Don't worry about them. Your physical body in manifestations is now affected by I being let's call it awake and waking the little body up. It pokes it. It says wake up now, I'm here. Really - I am here. The body starts. The body is willing to be awakened. The body is willing to continue a state now of an awareness under the influence of I which is aware and which is awake. By that I mean this. The porosity of the body, wanting to have I enter into it, starts to function in a certain way corresponding to the level where I is. I belonging to a different level than the body is. The effect on that in the body is two fold. This desire on the part of the body - it is a physical desire - is now expressed by making that what is related to the body, which is my feeling center, also corresponding to a different level of being

and it changes gradually and very slowly a feeling into an emotion. It changes the place where feelings take place into a heart condition instead of solar plexus. The second is that since in the body the physical body the two lines meet - by the two lines I mean a relationship between feeling center and body and between mind and body - because the activities of the physical body are also determined by thought processes - the second line also becomes affected as the influence of I is noticeable in ~~xxx~~ my physical body and extends then up to my brain. There it meets a certain condition of objectivity already existing. I said it some time ago that there were six points. I do not know if you remember it. I will enumerate them again. My physical body has two points in the vertebra, my spinal column, one at the bottom where Kundabuffer is, the other at the top at the shoulder. My feeling center has also two possibilities - one solar plexus, one heart. The brain has also two possibilities - one in the temple on the left side, one on the right side. Under the influence of the physical body being ~~xxx~~ porous and I gradually penetrating it, the mind becomes one in connecting the objective faculties into one located then for the time being in the back of one's head and gradually changing the brain, the mental functions into a more objective function. The emotions of oneself are then as you remember replaced from solar plexus to heart and becomes then the seat of real conscience. That what is solar plexus - that what is at the bottom of the spine, Kundabuffer and by the shoulder is also connected because of the influence of I and becomes one particular part where is situated one's will. This is between

your shoulders. It is affected at that place by the thalamus from your brain and your heart and that is why it is necessary in your shoulders, your shoulder blades, the connection between the spine and your skull, to be extremely flexible and never to be tight if you can help it and that one of the main difficulties of every human being is that that is always the place where they have a certain stiffness. It prevents not only your blood from circulating correctly in your physical body, but it will ultimately affect you in not having a sufficient path between the thalamus and the hyper-thalamus of your brain and your heart for the circulation of Hanbledzoin. As a result now this I, having penetrated the body, is now affecting feeling and mind. It takes place simultaneously. It is not a development where one is dependent on the other. The conscience and the consciousness develop now hand in hand and then they are sufficiently grown up because of I and can function in an objective sense. You see I'm now talking about almost an end of the effect of I on one. Will is being formed, will comes very late. It can only come when consciousness and conscience exists because then they will determine the activity of the body and that will be my will. Now when this is taking place I say it is the second step. First I go out to form I. I try. Then when I is full grown it comes back to it. Now the third step is I in it becomes part of life. It's very necessary to see this as the ultimate result. As something that must take place otherwise I is not growing out into the world. I has to look for something that can test I. I has to be exposed in order to grow. It starts already when it, connecting with

it but that is only the sharpening of the instrument. When I and it have become joined, that what is then a personality on its way to become an individual then that individual has to prove itself - sometimes I say I itself - in life in order to fulfill the functions as harmonious man should fulfill it on earth and this as I say is the third step. The requirement of the testing of I and making I into a full grown, mature and real person. Again I use the word person in order to indicate what really the function is but this time it has a certain reason of existence because it has merged with it. And now it as personality having become individual is completely guided by consciousness and by conscience and an individuality then is like man number 5 and 6. You see it has left 4 - 5 represented his conscience, 6 represents his consciousness. Then when he goes out into the world on earth fulfilling his functions there he becomes man number 7 and establishes then the relationship which is needed for harmonious man to go further if possible after his freedom has been reached. Which maybe when he dies and maybe intentionally when he wishes to merge the three bodies of himself. I've said several times that is the link with which he has started on the second spiral for the enneagram which is the part that belongs between 9 and 3 in the second. The first up to 6 ~~XXXX~~ runs only up to 9, man number 6 runs only up to 9 in the enneagram. But it's not necessary to go into detail about that. You have to understand now quite clearly whenever you talk about impartiality. When you talk about non-identification, even when you talk about simultaneity, you're talking about I - you're not talking about yourself as yet. Only full grown man

can do that. He can say I and that means his conscious I. As informed then by the sense organs, by his representation of manifestation in the physical, emotional or intellectual way. He can say I because that is his I speaking, through his body, through it, but not before and you have to be very careful that you keep this straight, because many times when you talk about aims about something that ought to be done including tasks you think it is already I that is doing it. When you say I wish to wake up, don't worry - I am awake. ~~But~~ But you mean that it, I place it under the influence of I so that that it starts to function corresponding to I which is awake. Maybe it is clearer now. I hope it is because our words are not so easily understood usually and I'm so used to say I, I am and of course I cannot always say it it it and it is with the best of intention of course that I use constantly this I because I mean that I am serious about it and I hope already but when I must come down to a real definition of it everyting, everything is it except the little bit of something that is my magnetic center and a little bit you might call them associative thoughts or associative feelings, who are more or less interested in the possibility of growth, and of that there is very little and they still are subjective. Now it is far from hopeless because what can we do in ordinary life then only saying that we wish to wake up. That we wish to be really conscious. That we wish that. It is logical when we say this but when you start to talk about tasks and about the actual changing place and what and how it happens and how necessary it is to keep ones (words) to oneself and to consider that only as a possible development of man so that later on when he could become an individual that then he

could have an influence on other people and not until then. Now there are ~~max~~ many things about this - sometime I will outline them more. Cf how these changes take place because they don't take place all of a sudden and they sometimes take place in a flash of a moment 100% and the strangeness of that why it happens to be like that and not all of a sudden 100% complete and how sometimes twilight must be there because it is not as yet possible to live in light completely. Well let's think we will talk about that more and more but in any event try to become clear about where is your I and what is it doing and how do you feed it and then when it is being fed many many times almost overfed, maybe then it is sufficiently grown up to wish to come back. Also this wish on the part of the body for I to come back and enter is a very serious time. So to all our I's together.

Now I must explain something to you that may have caused some trouble because you don't understand it yet. There are in work in work on oneself many paradoxes. That is why it is so difficult to mix people from one group to another and sometimes it is difficult to have different people in different states of development in the same group. The paradoxical statement all can be resolved but one thing must keep in mind that at a certain time for a certain person a certain truth exists. If he goes a little further that truth will change from a relativity to a more absoluteness. It is far from

being absolute and only at the very end and almost I would say of his development or the end of his life there is a possibility that he will have to change his concepts about what is truthful or not. Even if one tries to wake up because one is not awake all the time and it takes a long time before one gets there. Now if one goes from I to it and then again from it to i, the direction is opposite. That is there is an opposite direction in one going and the other going. For that reason where you come ~~from~~ from has a certain value what you're going to see will have a ~~per~~ potential value. Certain statements are made based on what you already have. Other statements are based on what you can expect and what is potential. Now if one returns, if the first is from A to B and you return now from B to A, you leave that what used to be potential and has been made actual and you look at it now from a standpoint of having already experienced it and you're looking back towards that where you used to be but in an unconscious state this time in a conscious state expecting certain things which have not as yet happened and which have still to be actualized. So that whenever now is taken whatever your experience is regarding the background against which you constantly project yourself you're apt to run ~~xx~~ into paradoxical statements for yourself as well as paradoxical statements for different people because when one person is here and another is there they do not look at the same thing if the same thing is outside of them in the same way and this very often is the difficulty in working together. You have to learn this, you have to understand more and more that that what is essential for a person has less changes than that what is on the periphery and that if you want to understand each other you have to come down

to the basis of what is really inherent in each thing regardless of its manifestation as a phenomena. With other words you come back to a numenal quality of something that is fundamental. To the extent that it can be fundamental it can be understood. If the fundamental part of that kind of a foundation is still not sufficiently essential and this of course happens. One can have a relationship with a person in which there is very definitely almost I would say an absolute understanding but sometimes the way it is expressed by one person or another they may be at a certain time in a different direction of their development and some may be harking back to that what has happened the other may be looking forward to that what ~~may~~ happen and they may be in a reverse side. This will produce quite definitely a paradox and ~~mix~~ unless one is willing to sit down or to straighten it out or to come definitely to certain conclusions why certain things are this or that one will constantly be hung up by the outside manifestations of a misunderstanding and this may lead sometimes to a very grave possibility of evading or getting away from each other or having a divergent form of direction which is not based on reality. It happens to be based on the place where one is. The question is always this relativity. That whenever relativity is made into an absolute something so that from the standpoint where one point or another in relation to each other of course have a relativity that if there is a third ~~px~~ point from which both can be seen the relativity will be eliminated. I mean this - if I see the possibility of God and the Devil - if I see the possibility of a higher form of living or that

what is within my own domain as ordinary life I am either one or the other and looking from one to the other of course I'm bound to have a different kind of viewpoint. The more I now could be in between and this is the real meaning of a neutralizer force, in between the two, looking at both even if my direction is not~~h~~ the same I will have at least in the beginning a certain form of impartiality regarding the two and they will be lit up from a standpoint of myself being in between them from a different in a different way then instead of being identified with either one. The final solution of this is that I am removed far enough so that the lines that go out from me towards one side or the other become practically parallel to each other. You have to understand this well because the parallel lines which meet in infinity is in this case that the parallel lines starting on one side or the other call it positive and negative meet in me and the meeting in me if you consider that as an angle - it is extending constantly and becomes more and more ~~sharp~~ sharp as it were that then the point of contact between the lines when it is in the infinity the parallel lines exist. It is at that point when I in my neutralizer becomes infinity. It means this - that when I am in relation to that what I experience either from the positive or the negative ~~xi~~ become neutral regarding both of them. That is if I become free from both of them so that I could chose between one or the other and it would leave me entirely cold. I've reached the point of impartiality regarding God and the devil. At that time I have the possibility of choosing between and I can choose and don't make a mistake about this - I can choose either one and still reach infinity. I can choose negative absolute or positive absolute

and still get to be negative get to be absolute because in the absoluteness the division between the two disappears and in the absoluteness God and the Devil are one. You don't understand this quite because you always think that evil and good are opposite each other. They are part of each other and belong together and mixed one in a unit and in that unit is infinity. The totality of myself as I am so called good or bad is always one when I am awake. It's an interesting thing because I can do then anything and it doesn't make ^{any} difference because I am not in that kind of phenomena. I am away from it and I am directing from a point where I'm not touched. It's the real meaning of not being able to be touched and not to be touched at all. It's to be free. It's the real meaning of freedom. That it does not matter any more what is being done by one's body it can die or it can live. It's the real meaning of impartiality. It's the real aim of work. To be that free and then one can at that time step out or continue to live. Whichever way it makes no difference whatsoever. In each way is God. In each way is absolute and now I mean by God that what has no opposite. Not God and Devil. It is God All Quarter Maintainer. It is God His Endlessness. In His infinity and His wisdom. In His omnipotence. In His omniscience. In His omnipresence. In that is His infinity as one divided into a variety of finitenesses which we call Earth. Which we call our body. Which we call our little functions. All of that it requires that kind of freedom, that kind of aim, that kind of comparing, in ordinary life what I should be. How I should be. When I say one day walk with God I mean that at that time He takes you by the hand whatever your concept is of God. It is something that is

higher than you are and certainly has to answer to certain requirements which you might say you put outside as much as you possibly can become objective regarding yourself. That would become your God and that one day your actions, your thoughts or your feelings are all the time measured against that kind of a background. What would He say if, if He knew where I am, what I'm doing, how I spend my time. As if He is with you, this is what I meant by walking with Him. By being with Him so that you are part of Him, that He is part of you, that you are one, if you possibly can at that time, fully honest, real, without any further questions, no argument, no hesitation. Just to be. To be means no hesitation. To be means not to have a wish. To be means not to have a thought. No desire for activity and when one is in that being anything is possible. Action, emotion, consciousness, expression, creation of the world. It's by virtue of being that His Endlessness created the world. Not because He had to maintain himself because it did not make any difference and that after the creation of the world is God as He is exactly the same as if everything is in one point. As if everything is not moving and still moving. The solution of all activity into non-activity. Of all non-being into being. Of oneness totally. Words are difficult again I say it. To try to express what is really meant and one will have all the time that kind of a trouble because you try to define things in cert in words. Immediately when you start to think or feel you have already taken on a certain coat or cloak - some kind of a protective armor. That what exists need not be expressed at all and at the same time one cannot help expressing it

when one ~~is~~ is for oneself still an expression or when the necessity is there that it has to be expressed and then it has to be as simple as possible in order you might almost say not to hurt it. Complications hurt it. Unclarity hurt it. Vagueness hurts wisdom. When it is simple it can remain sane, it can stay on a certain level. It can be there, it can go down, it can go up, again it doesn't matter at all. One goes with one. One goes with oneself. One stays within oneself and is one and goes and changes and is the same. One is and one is not and in that one loses oneself one finds oneself because then one is infinity. How much of this you can use and how much there will be tomorrow morning when you wake up and how much there will be in any kind of a prayer, in any wish to do work, I do not know. How much it ought to be that I know. There has to be a willingness, a ~~real~~ desire to try to wake up to the fact of ones existence only. After that it will ~~be~~ take care of itself because that has given the possibility of life to I and then I will grow and all one has to do is to keep on giving it enough water, keeping on preparing the soil and make it porous. Keep on if one can for oneself hope for the growing of that what is higher than oneself. Willingness I say to wish to sacrifice whatever may be necessary. I say it is not much that is required. All that is required is to give it room to allow it, to make it feel, if that is possible, to make it feel that is it wanted. This is the reverse of my wish to wake up. To make I alive. So that it wants to continue to live in the presence of it. To some extent you can say that is devotion. Of course it does mean that one sacrifices whatever one

can but why shouldn't one when something else is taking its place. The difficulty with giving is because we are so empty we don't want to lose what we have but if it is something that we have and can give up because we are, then it doesn't make any difference what you give. Everything can be given away. One lives on bread and water. At such a time one ~~is~~ can even live on air and there ought to be a time one can live on impressions only. A good weekend.